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1831

MINUTES  
OF THE  
STATE CONVENTION  
OF THE  
BAPTIST DENOMINATION  
IN  
SOUTH-CAROLINA,

*At its eleventh Annual Meeting, held at Mt. Moriah Church, Abbeville District, Dec. 10, and continued to Dec. 14, 1831.*

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On Saturday Morning, brother J. Hartwell preached from Eph. i. 7. Owing to the very inclement state of the weather, a quorum of the members for business could not be formed. The members present adjourned to meet on Monday Morning, 10 o'clock.

On Sunday, public worship was continued at the Meeting House. Brother Manly preached the Charity Sermon, from Mark xvi. 19, 20; after which a collection was taken in aid of the objects of the Convention, amounting to \$85 55 cts. Brother Mercer of Georgia, preached, preparatory to the communion, from 1 Cor. xi. 28; and brethren Johnson and Lawton administered the Supper to a number of communicants, swelled unusually large by the recent remarkable revivals which have prevailed in the surrounding country.

*Monday Morning, 10 o'clock.*

1. The members of the Convention met; and after prayer by brother Hodges, their names were recorded as follows—  
viz.



*Charleston Association.*—Present, J. B. Cook, J. Hartwell, J. B. Miller, S. Blanding and B. Manly :—Absent, J. Pack, S. Felder, P. Windham, P. Bacon, P. P. Bowen, N. Graham, J. Thomas and J. C. Furman.

*Edgefield Association.*—Present, W. B. Johnson, M. Mims, J. T. Coleman, N. L. Griffin, J. Chiles, N. W. Hodges, Z. Rudolph, jun. T. Lake and E. Burt :—Absent, L. Griffin, J. Landrum, R. Carson, T. Norris, Z. Watkins, C. Staley, R. Burt, J. Keadle, H. Culbreath, S. Tomkins and R. Coleman.

*Savannah River Association.*—Present, W. A. Lawton, S. Furman and W. I. Harley :—Absent, T. Walsh, S. R. Gillison, Wm. Fuller, J. Broome, R. Fuller, F. Baker, E. Estes, B. R. Bostick, W. H. Brisbane, Joseph T. Robert and Joseph A. Lawton.

*Education and Missionary Society of Saluda.*—No accounts.

*Fellowship Benevolent Society.*—No Delegate.

*Congaree Benevolent Society.*—Absent, G. Rives, J. Scott.

*Charleston Juvenile Female Education and Missionary Society.*—No Delegate.

*Saluda Benevolent Society.*—Present, Wm. Graham.

*Female Foreign Missionary Society of Bethlehem.*—Present, A. Burt.

2 The following Officers were elected :—W. B. Johnson, President ; J. B. Cook, Vice President ; B. Manly, Secretary. There being nothing in the constitution requiring the annual election of Treasurer, and the present Treasurer's Bond being so shaped as to bind him and his securities until a new election, it was agreed to continue brother J. B. Miller as Treasurer without a new election ; and thus avoid the trouble of a new bond.

3 Visiting Ministers were invited to a seat. Brethren Mercer Magee, Smith, Rice, Todd and Reedy accepted the invitation.

4. A corresponding letter was presented from the Saluda Baptist Association, by the hands of brother Magee ; and also from the Georgia Baptist State Convention, by the hands of brother J. P. Marshall. These brethren were cordially received and invited to seats.

5. The following committees were announced from the Chair—

On Preaching—Hodges, Coleman, Lipscombe, V. Griffin, Mims and Blanding.

On Accounts—Mims, J. Chiles and N. L. Griffin.

On Religion—Manly, W. A. Lawton and N. W. Hodges.

On Revision—J. B. Cook and Samuel Furman.



6. The Minutes of the last meeting of the Convention were read by the President.

7 Appointed brother Cook to write the corresponding letter to the Georgia Baptist State Convention: Brother Johnson to write that to the Saluda Association.

Messengers to the former--N. W. Hodges and R. Carson.

Messengers to the latter--Brethren W. B. Johnson, N. L. Griffin and N. W. Hodges.

8. *Resolved*. That the next meeting of this body be on the Saturday before the first Sunday in May, A. D. 1833. Also agreed to hold the next meeting with the Welsh Neck Church, at Society Hill. Brother W. A. Lawton to begin the service on Saturday; in case of failure, brother Manly. Brother Walsh to preach the Charity Sermon on Sunday; in case of failure, brother Samuel Furman.

9. *Agreed*, That should the circular letter (the second part of the last circular,) be presented in time for publication with these minutes, it be published; subject to the approbation of the following committee--B. Manly, A. Marvin and J. B. Furman

10. Committed to the committee for revising the circular, the business of publishing with these minutes the constitution of this body, as amended at several times. And also to the Professors of the Institution, to revise the rules for its government, to be presented for examination at the next meeting of the Convention.

11. On motion of the Secretary. *Resolved*, That the duty assigned to him in the 23rd Article of last year's Minutes, be transferred to the Professors of the Institution.

12. Elected the Board of Agents, as follows:--W. A. Lawton. N. W. Hodges, S. Blanding, W. H. Brisbane, Jos. Pack and Richard Fuller.

13. Appointed brethren W. B. Johnson and S. Furman, the Delegates of this body to the Triennial Missionary Convention, to meet in New-York in April next; in case of the failure of either, brother Richard Fuller. Ordered also, that the expenses of one Delegate, brother Johnson, in going to and returning from New-York, be paid out of any funds of this body which may be disposable for that purpose. *The other* delegate is requested to accept the appointment, if it should suit his convenience; the state of our funds not admitting that the expenses of two delegates be defrayed.

Brother Cook prayed, and the Convention adjourned until to-morrow morning, 10 o'clock.

*Tuesday Morning.* The Convention met. Brother Lawton prayed.



14. The Committee on Accounts made report of the monies received at this meeting, and of the Treasurer's accounts.

The Committee on Religion asked leave to report, by presenting for publication the authorized statements on that subject published in the minutes of the respective Associations ; to be condensed by the Secretary at his leisure.

These reports were accepted and concurred in.

15 The President read the letter to the Saluda Association, prepared by himself ; also that to the Georgia Baptist Convention, prepared by brother Cook ; which were severally approved and signed.

16 The Board of Agents reported, by reading their whole minutes, and presenting to the notice of the Convention the results of the agencies, and a brief view of the state of the Institution. Their report was accepted, and the latter document, together with their minutes, were ordered to be printed with the minutes of the Convention.

17. The business of continuing or providing an agency for the Convention, was committed to the Board.

18. Committed to the Board the propriety of making donations in Books to certain Ministers.

19. *Agreed*, That twelve hundred copies of these Minutes be published, and that the Secretary have charge of the printing and distribution.

20. Committed to the Board a proposition to use some part of the donation of \$400 made in 1826, for laying the foundation of a library, in the immediate purchase of some books that are much needed in the Institution.

21. *Resolved*, That the committees which may be successively appointed to receive Beneficiaries, be directed to require of each Beneficiary hereafter received, a bond, agreeable to the regulations of this body ; and that the Treasurer do not pay any money for their boarding, &c., until this bond be delivered to him.

22 After much deliberation, it was *Resolved*, That the Institution be located at the High Hills of Santee. The Convention express their gratitude, however, to all those benevolent individuals who had proposed liberal aid in the event of its location elsewhere.

23. Voted the cordial thanks of the Convention to the hospitable inhabitants of this vicinity, for their kindness and liberality during the meeting.

The President affectionately addressed the members, and adjourned the meeting with prayer and the Christian benediction.



# MINUTES

OF THE

## BOARD OF AGENTS.

FOR 1831.

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*Robertville, Dec. 14, 1830.*

The Board met. Present the Officers; and brethren Hodges, Hartwell and W. A. Lawton.

1. Proceeded to fill the blanks in the resolution of the Convention respecting the Pastoral Agents. For the Charleston Association, brethren Hartwell and Manly; for the Edgefield Association, brethren Johnson and Hodges; and for the Savannah River Association, brethren Estes and Brisbane were appointed. These brethren being present, were consulted on the subject, and expressed their willingness to accept an agency in case their respective churches should give consent. And it was resolved, that the President be requested to write to those churches, and respectfully urge their consent.

2. On motion of brother Manly, seconded by brother Hartwell, *Resolved*, That as sufficient encouragement seems to be afforded by the effort to fill up Scholarships made at this meeting, to enter on the appointment of a second Professor; and as brother Samuel Furman seems to be the choice of all the members present unanimously, a committee be appointed to confer with brother Furman on the subject; lay before him candidly all our means and prospects; and obtain his views, so far as he may be prepared to give them at this time.

The committee to be the President and Secretary.

This committee immediately proceeded to the object of their appointment; and after a full conference with brother Furman, returned with the expression of his views favourable to such an engagement; but asking time for more mature deliberation.

Whereupon, the Board immediately proceeded to ballot for a Professor, and brother Samuel Furman was unanimously elected.

3. *Resolved*, That the salaries of the Professors be \$1000 each, if so much be obtained.

4. *Resolved*, That brethren Hartwell, Cook and Miller,



be a committee to examine and receive Beneficiaries, and superintend their expenses; with authority to draw on the Treasurer for the necessary sums.

5. *Resolved*, That as it appears on examination of the funds, that we have not sufficient to make appropriation in books, we are obliged to suspend acting in this matter.

6. Committed the business of assisting to erect small buildings for the accommodation of the Theological Students, to the committee for receiving Beneficiaries.

7. *Agreed* to adopt the suggestion in the 'brief view,' respecting the times for the semi-annual examinations; and that for the ensuing year they be on the 4th Monday in April, and 2d of November.

8. Committed to the discretion of brother M. Mims, to rent or sell the house and lot in Edgefield, as he may judge best. Also, the collection of the balance of the Gillison Fund, in the hands of a former Treasurer.

9. *Agreed*. That a sum sufficient for the purchase of books for the Students, be placed in the hands of the Professors, to be expended by them at their discretion.

The Board adjourned, to meet at the Furman Academy on the fourth Monday in April, 1831.

*Furman Academy, April 24, 1831.*

Five members of the Board met according to adjournment. There being no quorum for the transaction of business, the members present proceeded to the examination of the Students, and departed.

*Mt. Moriah, Abbeville, S. C. Dec. 10, 1831.*

The Board met. Present, the President, Secretary, Treasurer, and brethren J. Hartwell, W. A. Lawton and S. Blanding.

1. Received the reports of the voluntary Agents, whose services were requested at the last meeting of the Board; so far as the agents present were prepared to report.

2. The President gave information that brother S. Furman had signified to him his acceptance of the station of Professor in the Institution, and had subsequently entered on its duties.

3. The President reported favourably of the examination of the Theological Students, which he and four other members of the Board had attended in April last.

4. Ordered the payment of W. Riley's bill; for printing 1 ream of Circulars for the use of the Agents—\$12.

Adjourned to meet on Monday Evening next.



*Monday Evening, Dec. 12.*

The Board met. Present the President, Vice President, Secretary and Treasurer, and brethren Hartwell, Hodges, Lawton and Blanding.

1 The voluntary Agents resumed their reports.—

On a detailed examination of these several reports, it was *Resolved*, That the Board feel encouraged with the fact, that the Scholarship plan instituted at the last meeting, has substantially succeeded, notwithstanding the inability of the several Agents to perform all that they expected and desired; and feel earnestly disposed to persevere in it, and in all their efforts for the promotion of this important and promising Institution. Many of the churches have liberally seconded their endeavours, and the Board hope for still further and continual aid. It was further resolved to present these reports to the notice of the Convention.

2. Received the report of the Professors respecting the state of the Institution, and ordered it to be read in connexion with these minutes as our report to the Convention.

3 Brother M. Mims made a statement of his agency in the matters of the House and Lot in Edgefield, and of the balance of the Gillison Fund in the hands of a former Treasurer. His statement was satisfactory, and he was requested to continue his agency.

4 Whereas, the Treasurer has paid to J. Hartwell the sum of \$200, out of the funds headed Theological Seminary and Furman Academy, *Resolved*, That the sum be refunded to that fund, out of the fund called Scholarship Fund for salaries; and that he pay to J. Hartwell the sum of \$426, and that the said last sum, and the sum of \$200 above refunded, be charged to the Scholarship Fund for salaries, in his account for the year commencing from this time.

The Board adjourned, *sine die*.

### REPORT OF B. MANLY, *Agent*.

Agreeably to the request of the last Convention, and with the consent of my congregation, I entered on an agency in behalf of the Furman Theological Institution, as early in the present year as circumstances would permit.

The Charleston Association having been assigned to brother Hartwell and myself as the sphere of our Agency, the following churches by an understanding between ourselves, were set off to me—viz—Charleston, Wassansaw, Sandy Run, Four Holes, Edisto, (Colleton) Goose Creek, Mount Olivet,



Bethlehem 1st, Moriah Fellowship, Calvary, Bethel, Bethany, Piedmont, Mount Pisgah, High Hills of Santee, Swift Creek, (K.) Camden, Colonel's Creek, Beulah, Congaree, Amelia, Santee, Edisto Island, Georgetown, and Sumterville.

The whole time spent in the agency did not exceed six weeks. In which time I visited all the churches above mentioned except four, viz--Bethlehem 1st, Moriah, Edisto Island, and Georgetown. With respect to the two former, I was hindered by high waters; and to the two latter by the advance of the season.--At Sumterville I was anticipated by the prompt exertions of the church, who had done all they could beforehand.

As the time which I was at liberty to employ in this agency was necessarily limited to a few weeks, I could attempt little more than solicit subscriptions at the meeting houses, from the very few persons who could attend a week day appointment for preaching at one of the busiest seasons of the year. This added to the fact that the people in general were not previously apprised of the object of my visits among the churches has doubtless made both subscriptions and collections much smaller than might otherwise be expected.

Under all discouragements, however, the result of my feeble effort must be sufficient to prove that the churches feel interested in the great object you have undertaken.

The following is a brief summary of the result.

#### PERMANENT FUND.

Charleston.—Sundry subscriptions and donations, amounting in all to	\$1245 00
A Bond, conditioned for the payment of \$500, with interest from January 1st, 1831, at six per cent. per annum. The interest to be paid annually, and not less than \$10 of the principal annually, until the whole be paid,	500 00
Santee—One subscription of	250 00
Goose Creek—One subscription of	100 00
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	\$2095 00

#### SCHOLARSHIP PLAN.

Charleston—7 Scholarships of \$30 a year, for five years, and \$14 50 cts. annually toward the 7th Scholarship, amounting in all to	1122 50
Wassamsaw—1 Scholarship, and \$13 50 annually toward the 2d	217 50
Four Holes—11 dollars a year for five years	55 00
Edisto—5 dollars and 25 cents a year for five years	26 25
Goose Creek—21 dollars and 25 cts. do. do.	106 25
Mt. Olivet—13 dollars and 75 cents do. do.	68 75
Fellowship—19 dollars and 75 cents do. do.	98 75
Calvary—11 dollars do. do.	55 00
Bethel—8 dollars and 50 cents do. do.	42 50
Bethany—16 dollars do. do.	80 00
Piedmont—26 dollars and 25 cents do. do.	131 25



Mt. Pisgah—One Scholarship, and 25 cts. a year for five years toward the 2d	\$151 25
High Hills—Four Scholarships, & 3 dols. annually toward the 5th	660
Swift Creek—One Scholarship, & 29 dols. annually toward the 2d	295
Camden—One Scholarship, and 12 do. do. toward the 2d	210
Beulah—Three Scholarships, and 2 do. do. toward the 4th	460
Congaree—One Scholarship, and 16 do. do. toward the 2d	230
Amelia—One Scholarship, and 26 do. do. do.	280
Santee—One Scholarship, and 29 do. do. do.	295
Edisto Island—Subscribed at last Convention 15 dollars annually for five years	75
Sumterville—Two Scholarships	300
Georgetown—not yet visited.	
Bethlehem Ist—do.	
Moriah--do.	

Amounting in all to 33 Scholarships of 30 dollars a year for five years ; and 2 dollars annually for the same period toward another.

In several of the churches, subscriptions were received from some individuals on the Scholarship Plan, who were averse to bind themselves absolutely for the five years, out who gave a private assurance, that, should they be alive and able, they would nevertheless contribute yearly the same sum, (or a greater) which they have now subscribed for the first year.

Subscriptions of this class are as follows.—

Charleston—20 dollars, which if continued for five years, as will probably be the case with all of this class, will amount to	\$100 00
Sandy Run 11 dollars, which if continued will amount to	55 00
Edisto 7 if continued	35 00
Mt. Olivet 2	10 00
Fellowship. 19	95 00
Calvary 12 50	67 50
Bethel 23	115 00
Bethany 1	5 00
Piedmont 2 06½	10 31
Mt. Pisgah 50	2 50
High Hills 65 25	326 25
Swift Creek 9 50	47 50
Camden 5 00	25 00
Colonel's Cr'k 12 25	61 25
Beulah 15 00	75 00
Congaree 10 00	50 00
	1080 31
Add to which donations from Charleston 2 dols. Sandy Run 7 50, High Hills 30, Camden 27 25, Colonel's Creek 4, in all	70 75
	1151 06

This sum, if paid according to expectation, will amount to 7 Scholarships of 30 dollars a year, for five years ; and \$20 51½ cts. annually toward the 8th.



In connexion with the other business of my agency, I have collected the following outstanding subscriptions, viz.—

Samuel R. Gillison, Coosawhatchie, in full	\$200 00
Jacob Smith, Orangeburgh, 4 years do.	8 00
Jacob Breaker, sen. Goose Creek, 3 years, in full	6 00
John Boykin, jr. Kershaw, 1 year, in part	5 00
Joseph Pack, jr. Sumter, 5 years, in full	10 00
Joseph Denson do do.	15 00
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	244 00

The idea of establishing a foundation in the Seminary on the interest of which a student might be forever educated was suggested to a few wealthy and benevolent individuals—and the hope is cherished that the Convention may realize, at a future day, one or two donations of this kind.

It remains only to be stated that at all the places visited, subscription papers were left in the hands of judicious persons; and it is probable that the several amounts will be increased by their exertions.

### REPORT OF J. HARTWELL.

As agent of the Convention, I beg leave to report, that owing to my engagements in the Institution I was unable to visit all the churches assigned to me. I however visited the following—High Hills, Willow Creek, Elim, Ebenezer, Darlington C. H. Mechanicville, Society Hill, Antioch, New Providence, Black Creek, Sawmill, Beauty Spot, Salem, Terrill's Bay, and Gapway, and obtained the following subscriptions and collections.

	<i>Subscribed present year.</i>	<i>Paid this year</i>	<i>Unpaid this year</i>	<i>Balance of Subscrip'n.</i>	<i>Collected of other years.</i>
High Hills	35	35	0	320	
Willow Creek	19	17	2	72	
Elim	30	30	0	129	
Ebenezer	38	5	33	152	
Darlington C. H.	36	10	26	138	
Mechanicville	48	38	10	146	4
Society Hill	73	70	3	92	
Antioch	4	4	0	16	
New Providence	3	3	0	0	
Black Creek	5	3	2	16	
Saw Mill	15 50	9 50	6	52	
Beauty Spot	12	12	0	48	
Salem	13	10	3	16	
Terrill's Bay	11	11	0	44	
Catfish	2	2	0	8	
Gapway	6 25	2 25	4	15	4
	<hr/>	<hr/>	<hr/>	<hr/>	<hr/>
	370 75	261 75	89	1255	8
High Hills,		60			
		<hr/>			
		321 75			



By the above it will be seen that there is subscribed for the present year \$350 75, of which \$261 75 is paid, and \$ 89 is yet due. There are subscribed for the four remaining years \$ 1255; also there are promised on conditions such as afford good reason to expect payment of \$236 more, making \$1491. Likewise I have collected on the succeeding years subscriptions \$8. I have also received from the High Hills \$ 60, being a part of the subscription Bro. Manly obtained when at that place. The balance due it is believed could be collected at once if an agent could make application for it.

Respectfully submitted,

JESSE HARTWELL, *Agent*.

### REPORT OF W. H. BRISBANE.

I have not been a successful beggar. Indeed find myself very deficient in such work. I think the Convention would do well to appoint an agent in my place. I do not say so to get rid of the *business*, but for the *benefit* of the *Institution* itself. It would give me pleasure for the Convention to try another; but still I will cheerfully perform the service so far as my abilities may admit, should the change of agent not be made. The truth is, however, I do not believe any thing more can be got on the Scholarship subscription in our Association, than is already subscribed. On my book are subscribed somewhat upwards of eleven Scholarships. What brother Estes may have in addition to that I do not know. To the Permanent Fund, which will be kept in the hands of the Treasurer of our own Association, and the interest only sent up to the Convention for the support of Professors, I have taken up subscriptions to the amount of \$334, part of which is collected and an account of it published in our minutes.

WM. HENRY BRISBANE.

### REPORT OF W. B. JOHNSON, *Agent*.

For the year 1831—	paid	\$100 50
1832—		57
1833—		57
1834—		57
1835—		57

From existing circumstances, I have been prevented from fulfilling the duties of my appointment as extensively as I desired. But I am willing to undertake their performance the next year.

W. B. JOHNSON



REPORT OF N. W. HODGES, *Agent.*

Subscriptions for 1831, amt.	\$64 00
Donations to        "	22 00
	<hr/> 86 00
Subscriptions for 1832 "	85 00
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Which will probably continue 3 years.

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## ACCOUNT OF THE TREASURER.

*Account of John B. Miller, Treasurer of the State Convention  
of the Baptist Denomination in So. Ca. 1831.*

### GILLISON FUND.

Dec.—1830—By cash from the Fellowship Benevolent Society of Edgefield, for 1829,	\$21 00
By cash on debt of Mr. Blocker,	50 00
March—1831—By dividends of Bank Stock,	126 00
July By do. do.	63 00
Sept. 19, By cash of M. Mims, on debt of A. Blocker,	120 00
	<hr/> \$380 00
Dec.—1830—To amount due by this fund,	\$ 47 19
Nov.—1831—To paid for Bank Shares,	340 00
	<hr/> 387 19

Over 

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\$7 19

1830

### DOMESTIC MISSION.

Dec.—By cash from the Education and Missionary Society of Saluda, Missionary purposes,	\$13 00
By do Black Swamp Domestic Missionary Society,	9 00
	<hr/> \$22 00

1830

### FOREIGN MISSION.

Dec. By amount in Treasurer's hands,	\$128 31
By amount for Withington Station,	1 81
By cash from Saluda Education and Missionary Society,	5 50
By do Saluda Benevolent Society,	15 00
By do from Edgefield Association,	24 62
" half of collection on Lord's Day at Robertville,	62 06
" do Savannah River Association,	7 25
" do Red Bank Church,	5 00
" do of Mrs. E. McNair,	5 00
	<hr/> \$254 55
Dec. 30—To cash sent to H. Lincoln, Treasurer of General Convention,	254 55
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## EDUCATION FUND.

EDUCATION FUND.		
1830	By cash of Saluda Education and Missionary Society,	\$ 13 00
	By half of collection on Lord's Day at Robertville,	62 06
	By cash of Savannah River Association,	51 20
	"    "    Z. Rudolph Subscription for 1829,	10 00
	"    "    of do. Red Bank Church 1830,	5 00
	"    "    M. Mims, for rent of house and lot in Edgefield,	100 00
	"    "    of Mrs. E. M'Nair, per J. Hartwell,	5 00
April 25	"    "    for Schooling Wm. M'Millen,	24 00
May,	"    "    of J. O'Bannon of W. R. Bull,	5 00
	John D. Odom,	3 00
August.	"    "    of Sarah E. Evans, per W. Dossey,	5 00
		<hr/>
		\$283 26
Dec.—1830—	To amount due by same,	\$318 20
	To exchange on Georgia Bills,	56
	To paid J. Hartwell for books purchased	
	of E. Thayer,	28 37
		<hr/>
		\$377 13
Dec.—10—	To paid J. Hartwell for books for Students,	35 00
		<hr/>
		412 13
	Over.	<hr/>
		128 86

THEOLOGICAL SEMINARY & FURMAN ACADEMY.

Dec. 1830—	By amount in Treasurer's hands,	356 20
	By cash of J. O'Bannon for Thomas G. Lamar	12 00
	“ do. Edward Hays 2, M. Kil-	
	lingsworth 6, J. J. Wood for Mary Cook 5,	13 00
	By cash of N. W. Hedges from Gilgal Church 7,	
	Mt. Moriah 6, Mountain Creek 3,	16 00
	By cash from Edgefield Association,	43 25
	By “ from Mrs. Townsend	2 00
March.—	By B. Manly, to wit, J. Pack 10, J. Denson 15,	25 00
	Samuel R. Gillison,	200 00
April 25.—	By Wm. B. Johnson of A. H. Fort,	5 00
		<hr/> 672 45
	To paid J. Hartwell on account boarding	
	three Beneficiaries,	75 00
April 30.—	To paid do. for board'g two Beneficiaries	50 00
July 2,	“ “ for “ one do.	25 00
August	Paid “ for boarding	25 00
		<hr/> 175 00
	To paid J. Hartwell, Salary	200 00
		<hr/> 375 00
		<hr/> 997 45

## GENERAL PURPOSES.

Dec. 1830.—By cash in Treasurer's hands,	31 00
“ of Saluda Benevolent Society,	15 00
“ of Savannah River Association,	30 60
	<hr/> 76 60



Feb. 12, 1831—To order on C. Spann, jr. to B. Manly		
to pay for minutes.	98 23	
To check on U. S. Bank do. for do.	61 77	
March To paid for circular letters to W. Riley	12 00	172 00
	Over	95 40

#### TO AID YOUNG MEN IN THE MINISTRY.

Dec. 1830—By cash in Treasurer's hands,		75 51
To paid J. B. Cook, to purchase clothing		
for T. Adams,	20 00	
Feb. 1831—To do. do.	20 00	40 00
		35 51

#### FUND FOR A PERMANENT SCHOLARSHIP,

1830 By Friends in Charleston.		
Dec.—By cash in Treasurer's hands,		125 60
This to be put out, not used.		
“ the Charleston Female Juvenile Missionary		
and Education Society,		70 00
July 1831—By Dividends on Bank Stock,		3 50
		199 10
1831		
April 4—To paid for a U. S. Bank Share,	129 00	
Novem. To paid for Bank Stock,	63 00	197 00
		2 10

#### 1830 FOR AN AGENCY.

Dec.—By cash of W. B. Johnson from Brushy Creek Church,		
Greenville District,		5 00
By cash of Gen. Blocker, Sister Spring Church	3 45,	
Little Stephen's Creek Church	5,	8 45
By cash of M. Mims from following churches—Lex-		
ington 5, Good Hope 1 50, Siloam 2 75, Bethany		
at the Republican 5,		14 25
		27 70

#### 1831 SCHOLARSHIPS FOR SALARIES.

Jan. 1—By cash received of Mrs. Jane Potts,		2 00
21—By cash of Mary E. Miller, her subscription for 10 dolls. a		
year for five years her part of Scholarship subscribed		
by J. B. Miller, for Sumterville Baptist Church,		50 00
By Jonathan Wilder's Do.		2 00
Feb'y By cash of B. Fort 5, Do.		5 00
“ of J. B. Miller, on his Scholarship.		100 00
“ of E. Singleton 5, F. Brown 2.		7 00
“ of S. Haynesworth 3 25, E. Crosby 3,		6 25
“ of E. Pringle 4, W. G. Barret 6,		10 00
March Of B. Manly as follows, to wit, from Charleston Church,		
B Manly 30, C. M. Furman 5, Charles Kershaw 30,		
Mrs. Harriet Blackwood 5, Mrs. P. Poyas 5, Mrs. S.		
Keith 8, Mrs. C. Hubbell 1, Mrs. A. L. Wheeler 5, Mrs.		
Mary Adams 5, Miss C. Keith 5, Mrs. Mary Holwell		
5, Mrs. C. Blackwood 5, Mrs. C. Waldo 5, cash 1,		
Abram Rogers 3 25.		118 25



Wassainsaw—of B. Manly—Mary E. Cannon 2, Thomas Bowman 3 25,	5 25
Sandy Run—of B. Manly—Jacob Slappey 1, Lewis Pou 5, John Scott 50 cts.	6 50
Four Holes—of B. Manly—John Bair 1, John Till 2, Abram Ott 1, Samuel Bair 1,	5
Edisto Church—By B. Manly—Wm. Fox 50 cts. George Sistrunk 3 25, Sarah May 1, John Pendarvis 1, Meshach Patrick 1,	6 75
Mount Olivet—By B. Manly—Mrs. L. Layton 1, James C. Edwards 3 Samuel Edwards 3 25, Peter Huxford 1,	8 25
Fellowship—By B. Manly—John Conyers 2 Harvey Nettles 2, Jacob Whitehead 3 25, William Helton 3 25, David Platt 5, John McCall 2, Samuel Harvin 2, John Tarlton 2, C. Mosier 2, John Croskey 2, E. Strong 2, James Ridgell 2, D. McIlvaine 1, W. Bryant 1,	31 50
Calvary—By B. Manly—Bradley Rhame 2, L. P. Rhame 2, S. W. Sheriff 3, M. Wilder 2, H. Bradham. Sen. 50 cts. W. J. Connors 1, H. Skinner Jun. 1, T. D. Rhame 1, Miss Elizabeth Tindale 1, A. D. Rhame 1.	14 50
Bethel—By B. Manly—Willis Ramsey 5, Hez. Nettles 2, Eliz. Ramsay 50 cts. Alex. Pack 3, Jos. Pack 5, Wm. Pack 1, John Nettles 5, James Compton 2, Caleb Williams 2, Jos. M. Nettles 1.	26 50
Of E. James, Sumterville,	3
April 13—From Bethany Church per R. Copland—A Scarborough 3, R. Copland 1, B. Prescott 50 cts. Mary Copland 1, Eliza Huggins 50 cts. W. R. Jossey 50 cts. R. Huggins 50 cts.	7 00
By Balance J. B. Miller's Scholarship,	50 00
25 By Jesse Peeples, (Mount Pisgah,) By L. Watson, (Sumterville.)	4 00
May, Piedmont Church—per E. Barrett—E. Barrett 5, Mrs. Barrett & Daughter 2 50	3 00
Wm. Dunn 1, Jesse Holland 1, Mrs. Bishop 2,	7 50
Newell Delk 1, Wm. Kelley, 1.	4
By cash of J. Hartwell, to wit, of Willow Creek Church—Simeon Timmons 5, Sarah A. Long 5,	2
Mary M. White 1, Rebecca A. Long 1,	2
Ann R. Bostick 1, Wm. Davis 1,	2
James Lane,	2
Elim Church—Wm. Timmons,	10
John M. Timmons 10, and the church by J. M. Timmons 5,	15
Ebenezer Church—Joseph Woods,	1
Darlington Court House—S. B. Wilkins,	5
Mechanicville Church—James Lide,	10
W. Q. Beattie 10, Evan J. Lide 10,	20
David R. Lide 3, Hugh Lide 2.	5
Green Hill 1, H. Hinds 5, Keading S. Long 1,	7
Society Hill Church—J. F. Wilson,	5
Sarah E. Evans,	10
Black Creek Church—John Killen,	2
Saw Mill Church—Malachi Strickland,	1
P. McCollum 2, Horace B. Thomas 1,	3
Nathan B. Thomas,	1 50
Beauty Spot Church—Wm. Esterling 1, Elizabeth Esterling 1,	2
Terrill's Bay Church—David Palmer 2, John Richardson 5,	7
L. Palmer 2, W. B. Rowell 1,	3
Catfish Church—Michael Ross,	2
Gapway Church—Solomon Owen 5, Wm. Fowler 25 cts.	5 25
High Hills of Santee Church—A friend	5 00
Society Hill Church—John F. Wilson 5, a widow 30,	35 00
Darlington Church—George W. Dargan,	5 00



Antioch Church—Wm. Kervin 2, cash 1,	3 00
High Hills Santee Church—James C. Furman,	32 00
Furman Academy—For tuition—James M. Chiles, } for	32 00
John M. Barnes, } 1830.	32 00
W. H. Brisbane,	16 00
Society Hill Church—A lady	20 00
Mt. Pisgah Church—Sarah Allen 1, J. B. Cook 3,	4 00
High Hills Church—per J. Hartwell, of H. Jennings	10 00
W. T. Spann	5 00
Antioch church—Mrs. Graham,	2 00
New Providence church—	3 00
July 30—Fellowship church—per H. Nettles—G. J. McCauley	
3 25, H. Dubose 1,	4 25
Aug. 2—Of W. B. Johnson—W. B. Johnson 10, M. Mims 10,	20 00
H. Burt 5, cash 3, a friend 5,	13 00
Miss Drysdale 5, E. H. Simkins 5,	10 00
A. Griffin 3, P. Addison 2,	5 00
Of N. W. Hodges—Gen. G. W. Hodges 5 Col. Lomax 3,	8 00
John Middleton 5, Mrs. Merriwether 5,	10 00
Snowden Griffin 1, John Walker 1,	2 00
Oct. 11—Of Jos. Sprott, per Mr. Chiles,	5 00
Nov. Of N. W. Hodges—of R. M. Todd, (donation)	5 00
David Richardson, (donation)	2 00
Subscription L. Griffin 5, J. Coleman 1,	6
R. Coleman 2, R. Cooper 1,	3
J. Griffin,	2
Of J. Hartwell as follows—Elim church 5; Saw mill church—	
H. McKinnen 2, Julia Terrill 1; Beanty Spot—J. Donaldson 1,	
D. McKay 1, J. Graham 1, A. Graham 1, N. Graham 1, N.	
Parker 1, H. Graham 1, S. Leggett 1, M. Leggett 1, B. R.	
Jackson 1; Salem church—C. Stubbs 5, E. Stubbs 1, M. A.	
Pouncey 2, A. H. Pouncey 2; Ferrill's Bay church—D. Hays 1;	
Gapway church—C. Reaves 1; High Hills church—J. Hart-	
well 30; Congaree church—of J. Scott, collected by him, 15;	
Ebenezer church—M. A. Blackwell 3, E. Kennedy 1; Saw	
Mill church—J. H. David 1; Willow-creek church—R. Bryan	
1; High Hills church—E. Allen 10, J. H. Sylvester 5,	96 00
Of W. B. Johnson—Wm. Robinson 2, N. L. Griffin 3, John	
Morten 4, A. B. Addison 2, two friends 5, C. Threewitts 50	
cts. Carolina Mayrue 1, W. H. Turpin 30, W. B. Thorn 1, G.	
L. Penn & co. 4,	52 50
Of B. Manly—Charleston church—Thomas Blackwood 30, G.	
Kershaw 60, F. Smelie 5, Mary Lloyd 3 25, F. Thompson	
10, Benj. Adams 5, Mary Paterson 5, interest on a bond 30,	148 25
Of do.—Four Holes—M. Riley 5, H. Buzzard 1,	6
Of do.—Bethany church—Robert Josey 3, W. Huggins 3, H.	
Scarborough 50 cts. Eli Sparrow 50 cts. Z. Scarborough 1,	8
Of do.—Piedmont church—John Knighten 1, D. H. — 1, W.	
Croswell 1, E. Woodward 1, N. Hanks 1, J. Woodward 1, C.	
Woodward 25 cts. Mrs. Bert 50 cts. T. Woodward 1, M.	
Woodward 50 cts. Mrs. N. Hanks 6 1/2 cts. S. Woodward 1, A.	
G. Croswell 1,	10 31
Of B. Manly—Mount Pisgah—Mrs. M. Sanders 5, A. Chap-	
man 50 cts. Mrs. M. O. G. Cook 1, Miss M. J. Cook 1, J. B.	
Cook 5,	12 50
By B. Manly—High Hills church—L. Murrell 10, T. Graham	
5, Mrs. R. A. Allen 25 cts. Thomas Baker 10, L. D. Baker 10,	85 55
Of do.—Swift creek—Mary Barrett 2, J. Little 5, J. Diggs	
2 50, N. Arrants 2,	11 50
Of do.—Camden church—Rev. S. S. Davis 5, M. A. Blanding	
10, S. Blanding 20, C. G. Shannon 10, A. Burr 5, P. Warren	
5, G. Reynolds 5, Public collection 12 25, S. Shiver Sen. 2,	74 25



Of B. Manly—Ecnlah church—Grace Adams 10, M. R. Rives 10, M. A. Tucker 5,	25 00
Do.—Congaree church—Green Rives 10, John Scott 10, J. J. Hampton 4, Willis Gay 6, W. Gaffney 5, Allen Jeffers, Sen 1,	36 00
Do.—Amelia church—G. Butler 20, T. Butler 1,	21 00
Do.—Santee church—S. Felder 10, J. Smith 5, J. Griffith 5, A. Clingerman 3, D. Shuler 5, D. Rast 5, A. Felder 5, T. P. McDonald 10, D. Way 1, S. Curry 3, D. Dash 5, J. Peagler 1, G. P. Pragler 1,	59 00
Do.—Edisto Island church—A. Townsend,	3 00
1831	1511 81
Feb.—To amt. paid S. Furman a quarter's salary in advance,	250 00
To paid J. Hartwell in December and April,	100 00
July 25—To paid S. Furman, salary,	250 00
August To paid J. Hartwell,	50 00
Nov. 14—to paid Mr. Hartwell on account of his salary,	175 00
	825 00
Deduct from this the sum charged to Theological Seminary,	200 00
	625 00
Dec, 10—to paid J. Hartwell on his salary,	249 00—874 00
	637 81

### 1831 PERMANENT FUND FOR SALARIES.

March—Charleston Church, by B. Manly—W. E. Bailey \$10, C. Burckmeyer 10, W. H. Smith 10, A. C. Smith 10, H. Bartlett 20, Miss A. M. Armstrong 30, Miss H. Davis 30, Mrs. A. C. Bowles 30, Mrs. E. S. Moore 10,	160 00
May—By cash of J. Hartwell, by a friend,	5 00
July—By dividends on Bank Stock,	3 50
	168 50
Dec.—By B. Manly, to wit—Thos. Stephens 20, Paul C. Gibbs 50, Thos. F. Furman 20, C. H. Launeau 20, J. R. Ludlow 30, Benj. Smith 100, E. S. Moore 10, A well wisher 20, C. Entzminger 50,	320 00
	488 50
April 4, 1831—to paid for a U. S. Bank Share.	129 00
	359 50

The above includes the amounts mentioned in the minutes of  
the last year, pages 8 and 9.

JOHN B. MILLER, *Treasurer.*

December, 1831.

### 1830 S. WORTHINGTON.

Dec.—To cash paid J. Hartwell for boarding a quarter,	25 00
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1830 THOMAS ADAMS.

Dec.—To cash paid J. Hartwell a quarter's boarding,	25 00
To paid J. B. Cook to purchase clothing,	20 00
Feb. 1831—To do. do.	20 00
April 30—To paid boarding do.	25 00
August To do.	25 00
	<hr/>
	115 00
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1830 F. BRAISINGTON.

Dec.—To paid J. Hartwell for a quarter's boarding,	25 00
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1831 JOHN M. BARNES.

April 30—To paid J. Hartwell his boarding for one quarter, for 1st March,	25 00
July 2—To do. do.	25 00
	<hr/>
	50 00
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## STATEMENT.

Gillison Fund,	\$000 00
Domestic Missions,	22 00
Foreign Missions,	000 00
Education Fund,	000 00
Theological Seminary and Furman Academy,	297 45
General Purposes,	000 00
To aid Young Men in the Ministry,	35 51
Fund for Scholarship,	2 10
For an Agency,	27 70
Scholarships for Salaries,	637 31
Permanent Fund for Salaries,	359 50
	<hr/>
	1382 07

Funds in debt—

Gillison Fund,	\$7 19
Education Fund,	123 86
General Purposes,	95 40—231 45

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Balance 1050 51

The committee to whom was referred the accounts of the Treasurer, report—That they have examined the same, and find them correct and well vouched. The vouchers and certificates of Stock have been delivered to the Secretary for safe keeping.

Which is respectfully submitted.

M. MIMS, *Chairman*.

Mt. Moriah Ch. Abbeville District, S. C. Dec. 12, 1831.



## ACCOUNT

*Of monies received by the Treasurer of the Baptist Convention in South-Carolina, since the commencement of their meeting, to wit,—*

From Congaree Benevolent Society, for Education Fund	\$15 00
Fem. Miss'y Society of Bethlehem, for For'gn Missions,	54 00
Thomas Lake, for Furman Academy,	5 00
Edgefield Association, per N. L. Griffin, Treasur-	
er, for Furman Academy,	66 05
for Foreign Missions,	101 52—167 58
Z. Rudolph, sen. to Furman Academy,	10 00
Red Bank Church for do.	5 00
An Individual, Burman Missions,	5 00
Jos. Phillips for do.	2 00
Saluda Benevolent Society, for General Purposes	7 00
Burman Missions	14 75—21 75
Savannah River Association, for General Purposes	83 00
Fellowship Benevolent Society, by two Individuals,	4 00
Public collection on Lord's Day,	85 55
Of M. Mims, Rent of Principal's House for 1831,	100 00
Of B. Manly, for Education Fund, on subscription taken by Mr. Gibson—John Boykin, jun. 5, Jacob Smith 8, Est. J. Breaker 6,	19 00
Of N. W. Hodges for Scholarships for Salaries—of T. H. Nixon 5; Mrs. L. Smith 15,	20 00
From the General Committee of the Churches of the Charleston Association, for the Furman Academy and Theological Seminary,	200 00
Of Jesse Hartwell, for Permanent Fund,	20 00
Of W. H. Brisbane, per S. Furman, for Scholarships for Salaries, to wit—W. H. Brisbane 60, Mrs. W. H. Brisbane 6, Mrs. A. Hugennin 30, John Riley 3, J. D. Johnson 2, Jas. J. Robert 5, C. Maner 3, J. Lawton 3, C. Peeples 2, R. T. Lawton 5, M. T. Smith 25, A. J. Lawton 20, Dr. Nichols 6, Jacob Bostick 5, John Bostick 5, Mrs. Davant 5, S. T. Jaudon 6, S. Kirk 5, A Lady 100, Sarah Lawton 10, J. A. E. Chovin 20, Winborn A. Lawton 8,	344 00
Of the same, on subscription taken by Mr Gibson—W. Frupp, in full \$80, Rachael Singleton 2, H. Smart 10, J. D. Johnson in full 6, S. Worten in full 6, W. H. Brisbane in full 15, P. T. Mumford in full 15, P. J. Bessellieu in full 15,	149 00
	1309 88
Paid to S. Furman	250 00
to J. Hartwell	426 00—676 00
Amount in hands of the Treasurer,	633 88



Add to the collection on Lord's Day	1 00
Charleston Juv. Fem. Education & Missionary Society, to be added to the fund for Permanent Scholarship	70 00

*Mt. Moriah Church, Abbeville District, Dec. 13, 1831*

JOHN B. MILLER, *Treasurer.*

### *Report of the Committee on Religion.*

The *Charleston Association* has this year dismissed 19 churches from its particular connexion to form a new body. The dismissed churches are located in the North Eastern section of the ancient limits of the body, on both sides the Pee Dee River.

The *Charleston Association* as it now stands, contains 33 Churches, 21 ordained Ministers, 9 Licentiates, and 4909 Communicants. About half the number of its white Communicants have been dismissed to form the new body: Number baptized last year, 614. Contributions for various objects sent up to the meeting, \$781 82. The next meeting will be held with the Beulah Church, Richland District, (on the road leading from M'Cord's Ferry to Columbia, called the Sand-Hill, 16 miles east of Columbia,) on the Saturday before the First Lord's Day in Nov. 1832.

*Edgefield Association.* The churches who had petitioned this body for dismissions to form a new Association, have agreed on reflection to retain their connexion with the old. Churches 44, Ordained Ministers 25, Licensed Preachers 10, Communicants 3830. Number baptized last year 1062. Contributions sent up for various objects \$310. A very remarkable revival of religion commenced in this body at a Camp Meeting held at Sardis Baptist Church, July 28, 1831. Most of the churches in the Association have shared more or less in its influence. About 800 were baptized in two months after the work commenced. Their next meeting will be held at Calibam's Mills Church, on the Saturday before the third Lord's Day in Oct. 1832.

The *Savannah River Association*, has also been visited, in several of its churches with a refreshing revival of religion. Churches 24, Ordained Ministers 18, Licentiates 8, Communicants 4113. Number baptized last year 419. Contributions for various objects \$305 62. They have adopted as their



circular letter, that of the Hudson River Association in 1824, on the Terms of Communion. Their next meeting will be held at the Kirkland Church, Barnwell District, on the Saturday before the fourth Lord's Day in Nov. 1832.

The *Saluda Association* has not formed an immediate connexion with the Convention; but maintains a friendly correspondence. There is at this time a very interesting work of grace progressing in some of its churches, and also in some of the churches of the Reedy River and Bethel Associations. The *Saluda Association* contains 20 churches, 9 Ordained Ministers, 2 Licensed Preachers, 999 Communicants. Baptized the past year 113. Their next meeting is to be held at Little River Meeting House, Abbeville District, on the Saturday before the second Lord's Day in August, 1832.

The Minutes of the other Associations in the State have not come to hand; and no accounts have been received.

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## ADDRESS TO THE CHURCHES.

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THE STATE CONVENTION OF THE BAPTIST DENOMINATION  
IN SOUTH CAROLINA, to their Constituents, and their Brethren  
throughout the State, send Christian salutation :

BELOVED BRETHREN,

The subject of the present Epistle is a continuation of the discussion which was opened in our last, on "*The proper Duty of the Holy Spirit, and his Agency in the Work of Salvation.*" In that letter, for certain good and sufficient reasons, some of which were mentioned, your attention was directed chiefly to the *principles*, on which this, and indeed every other religious disquisition, should be conducted. These principles, as there stated, were the following, viz.—

1. The Being and Perfections of God, are the foundation of all religious worship.

2. Without a Revelation from God, mankind would be essentially ignorant of his *nature*, and consequently they could not know how they might acceptably *worship* and *serve* him.

3. The Scriptures of the Old and New Testaments are the Revelations of God concerning his Nature and Will, and they are, therefore, upon their own evidence and authority, the infallible and exclusive standard of faith and duty.



4. The Scriptures are to be interpreted by the same principles by which all other books are interpreted.

Our object now is to apply these principles, to the illustration of "the Proper Deity of the Holy Spirit, and his agency in the Work of Salvation." And may the LORD grant us *his* gracious aid for JESUS CHRIST's sake. Amen.

The sacred Scriptures reveal the Supreme Being, by his *Names, Titles, Attributes, Works, and Worship*. In these is comprehended all our knowledge of God; and hence they afford the only adequate standard of Truth in regard to the Divine Nature and Will. But herein we have a perfect and infallible standard. It is infinitely impossible, that any Being, whether real or imaginary, should, without answering in every respect to these peculiar distinctions, be entitled to the appropriate honors of God; and as impossible is it, that any Being to whom they do strictly and essentially appertain, should not be God. For He certainly is, and He alone can be God, whose are the *Names, Titles, Attributes, Works, and Worship of God*. This is self-evident. The proof of the proper Deity of the Holy Spirit, therefore (which is the first part of our subject and will claim our instant attention) will be complete if we can only show that to *Him* of necessary and eternal right, belong all these distinctions of the great God—that they are all His own—that the Revelations of the Sacred Scriptures concerning God, are the descriptions of the Holy Ghost; and that even in those relations and offices, which are ascribed severally to the three persons in the Godhead, there is nothing contradictory to this glorious unity of Nature or Essence, but the reverse. And here, our proof is abundant, infallible. The word of God is our evidence, and that is full of the most direct and positive testimony. It will be proper to divide the proof into two parts, 1. of the *Personality*, and 2 of the *Divinity* of the Holy Ghost. We are aware that these are mutually involved in each other. But the consideration of them separately, has some important advantages to recommend it. Let it suffice to say, that it is better calculated to enable the sincere, though untutored christian, to parry the thrusts of those practised deceivers, from whose unhallowed revilings, and perversions of the truth, has originated the necessity of thus separating in discussion what is inseparable in fact.

#### 1. Of the *personality* of the Holy Spirit.

With respect to the term *person*, our adversaries know that we do not presume to say, it is the precise representation of the idea, intended to be conveyed by it, or they would harp less on the literal meaning of the word, an artifice by which



more than any other, perhaps, they have succeeded in decoying ignorant and unstable souls into their destructive snares. The human mind cannot, no created intelligence can, ever “find out the Almighty unto perfection”—acquire a perfect conception of the Divine Being. This were to become God—For infinite only can compass infinite, and to be infinite is to be God. How then can human terms express strictly and fully, this inconceivable theme? Impossible. Some terms however, are more suitable and descriptive than others. Of this sort, is that of *person*, as used in the connexion under review. We use it because it is better than any other. We say better, because it has, as will be seen in the sequel, many items of literal propriety; it has preserved the true doctrine uncorrupt through all the generations of the church; and what is still more, it has the sanction of Holy Writ. Heb. i. 3. As soon therefore should we think of giving up the *doctrine*, as the *term*, in which it is contained. We look upon those as *suspicious* characters, who would:—and so do the enemies of the truth; indeed, they do not hesitate to report those as recruits to their ranks, who only seem to be wavering in the matter!—But enough of this.

The personality of the Holy Spirit, is completely established by the following considerations.

I. *Personal names and pronouns* are ascribed to Him in the sacred Scriptures. Thus, in our Saviour’s last affecting discourse to his disciples, before his crucifixion, we find this most interesting promise—“I will pray the Father, and he shall give you another Comforter, that *he* may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth *him* not, neither knoweth *him*: but ye know *him*; for *he* dwelleth with you, and shall be in you.” “The *Comforter* which is the Holy Ghost, whom the Father will send in my name, *he* shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John xiv. 16, 17, 26. See also xvi. 7—15; xv. 26. In these passages, the personality of the Holy Spirit is asserted in language plain and emphatical. As well might the personality of the *speaker* be mistaken. The *words uttered by Him* (so far as his authority is good, and it is the veracity of God) are as conclusive proof of the Spirit’s personality, as the *uttering of them* is conclusive evidence of His personality by whom they were uttered. Nor is the Spirit of the promise in any thing less decisive. It was not an *effect*, but an *agent*, who should produce a certain effect, that Christ was pleased to promise his anxious disciples. “It was not consolation, but a person who should console



them ; it was not security, but a guardian ; and one who should advocate their cause and his own, amid the storms and calumnies of the world." To the same purport is that remarkable passage in the 13th of Acts. "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me (that is unto me) Barnabas and Saul for the work whereunto I have called them." This is the record of a fact ; and there is no more room to escape from the proof which it contains of the personality of the Holy Ghost, than from the *fact* itself which contains that proof. A command is given, and obeyed. The obedience is rendered to the *source* from whence the command proceeded. That *source* is said to have *spoken* the command—to have claimed the honour of being obeyed, as a *person*, and to have required the obedience commanded, from a certain individual motive, with a fixed and determinate object in view. But this did the Holy Ghost ; and is not the Holy Ghost a person ?

II. The Holy Spirit is frequently in the sacred Scriptures, associated with two other Persons, in such a manner as to render his personality most certain. Two examples must suffice.

1. The Baptismal Formula. "Baptizing them (believers) into the name of the Father and of the Son and of the Holy Ghost." Such was the commission of the risen Lord, to his Apostles. It was given with great solemnity ; and as great was its simplicity. Every thing depended on the right understanding of it, both by the Apostles, and those to whom they were sent. An error here, would be the overturning of the whole Gospel. But, if the Holy Spirit be not a Person, error is inevitable. The commission is entirely calculated to produce it. For who could once suspect the Saviour of associating an *attribute* or *thing* with God the Father, in that rite by which believers enter into a holy covenant with Him, avouching Him to be their God, and pledging themselves to his blessed service forever. It were truly ridiculous to imagine so gross an absurdity. Especially, as there is but one *name* into which believers are baptized, although it is said "of the Father and of the Son and of the Holy Ghost," thereby implying that whatever we do in baptism, in relation to the one, that also we do in relation to the others. Do we dedicate ourselves to the service of the Father, so also, of the Son, and of the Holy Ghost. But what does this mean if the Holy Spirit be not a Person ?

2. The Apostolic Formula of Blessing. "The grace of our Lord Jesus Christ, and the love of God, and the *communion of the Holy Ghost*, be with you all. Amen." Is it within



the bounds of possible conjecture, that the inspired servant of God would unite an attribute with God in so solemn a service, as he must have done if the Holy Spirit be not a person? Would St. Paul pronounce a ministerial benediction in the name of an attribute? Or would he address a *prayer* for the divine blessing on his christian brethren to an attribute?

3. *Personal properties, actions and affections* are ascribed to the Holy Spirit in the Volume of Truth. In the following passages, *understanding* and *will*, which are the peculiar properties of a person, are ascribed to the Holy Spirit. 1 Cor. ii. 10. 11. "The Spirit searcheth all things, even the deep things of God. For what man knoweth the things of a man, save the spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God." 1 Cor. xii. 8. "For to one is given by the Spirit, the word of wisdom, to another the word of knowledge by the same Spirit." 1 Cor. xii. 11. "All these worketh that one, and the self-same Spirit, dividing to every man severally as *he will*" Rom. viii. 27. "He that searcheth the heart knoweth what is the mind of the Spirit."

The *actions* of a person are ascribed to the Holy Spirit in the following passages.—viz.

*Speaking and Teaching.* Mark xiii. 11. "It is not ye that speak, but the Holy Ghost." 1 Tim. iv. 1. "The Spirit speaketh expressly." Acts x. 19. "The Spirit said unto him (Peter.)" John xiv. 26. "The Holy Ghost—shall teach you all things." Luke xii. 12. "The Holy Ghost shall teach you in the same hour what ye ought to say."

*Testifying.* John xv. "When the Comforter is—he shall testify of me."

*Commanding.* Acts x. 19. 20. "The Spirit said unto him, behold three men seek thee, arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. See also xiii. 2. and i. 2.

*Forbidding, and Preventing.* Acts xvi. 6, 7. "Were forbidden of the Holy Ghost—the Spirit suffered them not."

*Reproving.* John xvi. 8. "He will reprove the world of sin, &c."

*Sending.* Acts xiii. 4. "So they being sent forth by the Holy Ghost." x. 20.

*Helping.* Rom. viii. 26. "The Spirit also helpeth our infirmities."

*Conferring gifts.* Acts 2. 4. "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Heb. 2. 4. God also



bearing them witness with—gifts of the Holy Ghost.” 1 Cor. xii. 8-10.

*Appointing Teachers for the conversion of sinners and the edification of the church.* Matt. ix. 38. “Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.” Acts xiii. 2. “The Holy Ghost said, separate (unto) me Barnabas and Saul for the work whereunto I have called them.” Acts xx. 28. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.”

*Writing.* 2 Cor. iii. 3. “Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God.”

*Sealing.* Eph. iv. 30. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.”

*Striving.* Gen. vi. 3. “My Spirit shall not always strive (contend, debate,) with man.”

In the passages which follow, the Holy Spirit sustains the offices of a person.

1. *A Comforter* John xvi. 7. “It is expedient for you that I go away, for if I go not away, the Comforter—; but if I depart I will send him unto you.”

2. *An Intercessor.* Rom. viii. 26. “The Spirit maketh intercession for us, with groanings which cannot be uttered.”

3. *A Witness.* Acts v. 32. “And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.” Rom. viii. 16. “The Spirit itself beareth witness with our Spirit, that we are the children of God.” Heb. x. 15.

4. *A Teacher and Guide.* John xvi. 13. “The Spirit—will guide you into all truth.” Gal. v. 18. “If ye be led by the Spirit, ye are not under the law.” Rom. viii. 14. “For as many as are led by the Spirit of God, they are the sons of God.”

5. *A Sanctifier.* 1 Cor. vi. 11. “Ye are sanctified—by the Spirit of our God.”

Of the instances in which *affections* peculiar to a person are ascribed to the Holy Spirit, the following are very striking. He is said

*To be pleased.* Acts xv. 28. “It seemed good to the Holy Ghost.”

*To be vexed and rebelled against.* Isa. lxiii. 10. “They rebelled, and vexed his Holy Spirit.”

*To be Resisted.* Acts vii. 51. “Ye do always resist the Holy Ghost.”



*To be tempted.* Acts v. 9. "How is it ye have agreed together to tempt the Spirit of the Lord."

*To be lied to.* Acts v. 3. "Peter said to Ananias, why hath Satan filled thine heart to lie to the Holy Ghost."

*To be sinned against.* Luke xii. 10. "Unto him that blasphemeth against the Holy Ghost, it shall not be forgiven."

Thus it appears, that the Scriptures do ascribe to the Holy Spirit, such *properties, actions, offices and affections*, as are peculiar to a person. Nor will it avail the cause of error any thing to say, that these are metaphorical expressions. The personality of the Holy Spirit, in the true sense of the term, (as we use it) is indispensable to the use of such metaphorical expressions concerning Him, as these we have quoted. On any other ground, it would not be metaphor, but misrepresentation. For, they are the uniform and unvarying language of the Scriptures on the subject—as well in the calm and serious plainness of the historical, as in the high and glowing poetry of the devotional parts of the Bible. And if the doctrine therein contained does not include the personality of the Holy Ghost, the meaning is as fanciful, as the language is figurative. Nay, the whole Bible is reduced to an unintelligible string of enigmas and figures of speech. Fancy becomes the best interpreter, and credulity, the best qualification for receiving its expositions. And the more extravagant and mysterious, the better. But, blessed be God, the Bible is "a light shining in a dark place," and they who submit their understandings and their hearts to the guidance of the Holy Spirit, according to the character and offices he therein sustains, can never fail of walking in the truth. But, we have one or two more considerations to suggest, on this topic; and therefore remark, in the

IVth place. That the Spirit has assumed, at different times, certain visible appearances, and thereby his personality is substantiated. With respect to the particular *modes* of these appearances, or the reasons of their being selected rather than others, we have nothing to say. It is not our business to inquire—it is wholly without our province. Two things only come within our scope—the *facts*, and the *proof they afford*. And they are these—1. *The facts.* Matt. iii. 16. Luke iii. 22. "And Jesus, when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him—and the Holy Ghost descended in a bodily shape like a dove upon him."—Acts ii. 3, 4. "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost."—So much for the facts. Now as to the *proof*



they afford. That they prove something none can deny. But what? We answer, the appearances necessarily imply "a subsisting substance;" and therefore, the *personality* of the "subsisting substance," appearing in them. For an attribute or quality to assume material appearances in them—to descend from heaven—to rest on the disciples—and to confer distinguishing gifts—is wholly incredible. A person only could do this. But the Holy Ghost did. The Holy Ghost therefore is a person.

V. Lastly To read the Scriptures on the principles of those who deny the personality of the Holy Ghost, would be to render very many passages absurd and unmeaning to the last degree. Thus in Acts x. 38 it is said, "God anointed Jesus with the Holy Ghost and with power."\* Read this in the way suggested; and it will be—God anointed Jesus with the holy power of God, and with power. Again, in Rom. xv. 13, it is written, "Now the God of peace fill you with all joy, and peace, in believing; that ye may abound in hope through the power of the Holy Ghost;—or, as in the case supposed—that ye may abound in hope through the power of the holy power of God. And, to mention but one more instance—1 Cor. ii. 4, "In demonstration of the Spirit and of power"—that is, in demonstration of power, and of power.

We shall now pass to the illustration of the *Divinity* of the Holy Spirit.

1. The *Names* and *Titles* of God, are ascribed to Him in the Bible. Thus he is called *Jehovah*. This is the greatest of all the names by which the Divine Being is designated. It is derived from a verb which signifies *To Be*, and like that of I AM THAT I AM, imparts his eternity, self-existence, independence, all-sufficiency, and immutability of truth. Hence, it is not a name of *office*, but of *essence*—an essential name—and for this reason it is absolutely incommunicable. This is admitted by Anti-trinitarians themselves. Thus Yates in his reply to Wardlaw, says—"Jehovah, it is well known, is used in the Old Testament as the peculiar and appropriate name of the supreme God." And so also, Dr. Bruce, an author but little distinguished for his candour, is constrained to make the same acknowledgement. (Sermons on the Being and Attributes of God, p. 161.) But we have better testimony than men can give. We have the express declarations of the supreme God himself. The following (in which the original word *Jehovah* has been, where needed, restored to the text, instead of *Lord*, for which the translators alone are

\* The common sentiment in opposition to the Trinitarian doctrine now is, that the Holy Spirit is the *power* or *energy* of God.



accountable) are some of them. "When God proclaimed his name to Moses, (Exodus xxxiv. 5, 6) he said, "*Jehovah, Jehovah,*" &c. "*Jehovah is his name*" Amos v. 8, ix. 6. "*Jehovah is his memorial.*" Hos. xii. 5. "Thou, even thou art *Jehovah* alone. Neh. ix. 6 "Who is God save *Jehovah*?" 2 Sam. xxii. 32. "Thou, whose name alone is *Jehovah*, art the *Most High* over all the earth." Psm. lxxxiii. 18. "I am *Jehovah*, and there is none else, there is no God besides me." Isa. xlv. 5. I am *Jehovah*, that is my name, and my glory will I not give to another." Isa. xlii. 8. Now we insist, that if this name may be, without impropriety, or what is the same thing, ever is in the sacred Scriptures ascribed to the Spirit, then is the Spirit God. But so it is, and that repeatedly. One instance occurs in the 6th chapter of Isaiah. It reads thus: "In the year that King Uzziab died, I saw also the Lord (*Jehovah* in the original) sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the Seraphims--and one cried unto another, and said, Holy, Holy, Holy is the Lord (*Jehovah*) of Hosts; the whole earth is full of his glory. Also, I heard the voice of the Lord (*Jehovah*) saying--Go and tell this people, Hear ye indeed, but understand not, and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Verses 1, 2, 3, 8-10. Observe, the Prophet attributes this language to *Jehovah*. But what says the Apostle Paul? On perceiving the stubborn unbelief of the Jews at Rome, to whom he had been testifying the kingdom of God, without effect, he exclaimed, "Well spake the *Holy Ghost* by Esaias the Prophet unto our fathers; saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them." Acts xxviii. 25, 26, 27. Another example is found in Deut. xxxii. 12. "So the Lord (*Jehovah*) alone did lead him" (that is Israel, in the wilderness) The Prophet Isaiah however, expressly attributes this act to the Holy Spirit. He says, (lxiii. 14) As a beast goeth down into the valley, the *Spirit* of the Lord (*Jehovah*) caused him (Israel) to rest; So didst thou lead thy people, to make thy name glorious." Hence it is evident, either that the Spirit is *Jehovah*, or that *Jehovah* alone did not lead



Israel. The xcvi. Psalm contains another case in point. "Come, let us sing unto the Lord; (Jehovah) For the Lord (Jehovah) is a great God, and a great King above all Gods. He is our God; and we are the people of his pasture, and the sheep of his hand. To day if ye will hear his voice, harden not your heart, as in the provocation, and as in the day of temptation in the wilderness: When your fathers tempted me, and saw my work. Forty years long was I grieved with this generation, and said, It is a people that do err in their hearts, and they have not known my ways: Unto whom I swore in my wrath, that they should not enter into my rest." Now, we have the most positive testimony that the *Holy Ghost* is the Being here introduced. Isaiah says, lxiii. 10, "They rebelled, and vexed his Holy Spirit: therefore, he was turned to be their enemy, and he fought against them." The martyr Stephen, declared to the Jews of his day, "Ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts vii 51. And this is the language of St. Paul, in his Epistle to the Hebrews, iii. 7-12. "Wherefore, (as the *Holy Ghost* saith, to-day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore, I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swore in my wrath, they shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."

In addition to the preceding texts, in which the *Holy Spirit* is called *Jehovah*, many others might be quoted, if time would permit. But the multiplication of passages is not necessary. We shall, therefore, only refer to two or three others in the New Testament, which will amply sustain those extracted from the Old. 2 Cor. viii. 17 The Apostle positively asserts, that the Spirit is the Lord. "Now the Lord is that Spirit." Again he says, "Who hath known the mind of the Lord? And who has been his counsellor?" Rom. xi. 34, "Who hath known the mind of the Lord, that he may instruct him?" 1 Cor. ii. 16 Both of these passages are taken from Isaiah xl. 13, wherein the Prophet is extolling the greatness of the supreme God, in view of those mighty works of creation, by which he is distinguished from all idols and creatures. "Who," he exclaims, "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a



balance? *Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him?*" &c. See 2 Sam. xxiii. 2, 3. "Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God." Acts v. 3, 4. "And the Lord direct your heart into the love of God, and into the patient waiting for Christ" 2 Thess. iii. 5. Is not the prayer of the Apostle here directed to a person distinct from those called God and Christ? And who can this be, if not the Holy Spirit, to whom, throughout the sacred Scriptures, is ascribed the whole work and influence prayed for? But he is *Lord*, and so he must be, or else the Apostle's prayer would have been impious. "And when they heard that they lifted up their voice to God with one accord, and said, Lord, thou art God, which has made heaven and earth, and the sea, and all that in them is; *Who*, by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" Acts iv. 24, 25. The terms *Lord* and *God* are here used to express the divinity of *Him* who spake by the mouth of his servant David. But it was the Holy Ghost who spake by the mouth of his servant David. For, St. Peter declares, Acts i. 16, "This Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake," &c. The terms *Lord* and *God* are therefore used to express the divinity of the Holy Spirit.\*

2. *The attributes of God are ascribed to the Holy Ghost in the sacred Scriptures.*

*Eternity.* "The Eternal Spirit" Heb. ix. 14.

*Omniscience.* "The Spirit searcheth all things, even the deep things of God." 1 Cor. ii. 10. John xiv. 26. "He it was that in the Prophets testified beforehand of the sufferings of Christ"—and thus clearly manifested his divinity.

*Omnipresence.* "Whither shall I go from thy Spirit? Whither shall I flee from thy presence?" Psal. cxxxix. 7. "Your body is the temple of the Holy Ghost," 1 Cor. vi. 19. John xiv. 16, 17. "He is at all times, and in all places; wheresoever his servants are, distributing his gifts to them as they severally need."

*Omnipotence.* "Quickened by the Spirit," 1 Pet. iii. 18. "It is the Spirit that quickeneth," John vi. 63. Rom. iv. 17.

*Holiness.* Isa. lxiii. 10. "The Holy Spirit"—"The Spirit of Holiness." Rom. i. 4.

*Grace.* "The Spirit of Grace," Heb. x. 29. Zech. xii. 10.

*Sovereign power and dominion.* 1 Cor. xii. 11. "All these

\* See Jones on the Trinity.



worketh that one and the self-same Spirit, dividing to every man severally as he will" Luke iv. 36. "The power of the Highest." Also Acts vi. 10.

*Truth.* "The Spirit of Truth," John xiv. 17.

*Goodness.* "Thy Spirit is good," Psal. cxliii. 10. "Thy good Spirit," Neh. x. 20.

3. The *Works of God* are ascribed to the Holy Spirit.

1. *Creation.* This is the peculiar, independent and exclusive act of Jehovah. By it he has manifested his eternal power and Godhead to the world, so as to leave all without excuse who do not believe and worship him. Rom. i. 10.

He claims it as his prerogative.—He declares that it proceeded from his own will, goodness, wisdom and energy. He denies that any *instrument* was used. To it, he appeals for his glory and praise for ever and ever Gen. i. 1. "In the beginning God created the heavens and the earth." Heb. iii.

4. "He that built all things is God." Psalm. xix. 1. "The heavens declare the glory of God, and the firmament sheweth his handy work." Isa. xlv. 24. "I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the heavens by myself." xlv. 18. "Thus saith the Lord that created the heavens, God himself, that formed the earth and made it—I am the Lord and none else." Isa. xl. 12. "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance? 14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?" Now, we are expressly taught, that the Holy Spirit created the heavens and the earth. Job xxiv. 13. "By his Spirit he hath garnished the heavens."

In Acts iv. 24, 25. (as we have already seen under the head of *names*,) the Lord who spake by the mouth of David, is declared to be that God who created all things, but from Acts i. 16 & 2 Sam. xxiii. 2, 3. it is evident that it was the Holy Ghost who spake by David. The Holy Ghost therefore is the Creator of all things.

2. *Preservation.* This is especially ascribed to God. Job styles him, "The preserver of men," Job vii. 20. David says, "O Lord thou preservest man and beast," Psalm. 36. 6. And again it is recorded, Neh. ix. 6 "Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all."



and the host of heaven worshippeth thee." But, this is all declared to be the work of the Holy Spirit. Isa xxxiv. 16. "Seek ye out of the book of the Lord and read; no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his Spirit it hath gathered them." Psm. civ. 27, 28, 30. "These wait all upon thee, that thou mayest give them their meat in due season. That thou givest them they gather: thou openest thy hand, they are filled with good. Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth."

3 *Regeneration.* John i. 13. "Which were born--of God." Eph. ii. 10. "For we are his workmanship." Zech. iv. 6. "Not by might, nor by power, but by my Spirit saith the Lord." Titus iii. 5. "By the renewing of the Holy Ghost." John iii. 5, 6, 8. "*Born of the Spirit.*"

4. *Sanctification.* Lev. xx. 8. "I am the Lord which sanctifieth you." Rom. xv. 16. "Sanctified by the Holy Ghost." 2 Thes. ii. 13. "Chosen to salvation through sanctification of the Spirit."

5. *Inspiration.* 2 Tim. iii. 16. "All Scripture is given by inspiration of God." 2 Pet. i. 21. "Holy men of God spake as they were moved by the Holy Ghost."

6. *Working Miracles.* Acts ii. 22. "Jesus--approved of God--by miracles, and wonders and signs which God did by him." Acts xv. 12. "All the multitude gave audience to Barnabas and Paul, declaring what miracles and wonders, God had wrought by them." Rom. xv. 19. "Through mighty signs and wonders, by the power of the Spirit of God." Heb. ii. 4. "God--bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost."

7. *Raising the Dead.* In Rom. iv. 17, St Paul describes God, as He "who quickeneth the dead, and calleth those things which be not, as though they were;" and in Eph. i. 19, 20 he speaks of God's raising the body of Christ from the dead, as an illustrious instance of his divine power, "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead" &c. This same work however is ascribed to the Holy Ghost. 1 Pet. iii. 18. "Christ also, hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Rom. viii. 11. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall, also quicken your mortal bodies by his Spirit that dwelleth in you."



#### IV. *Divine Worship is paid to the Holy Ghost.*

It has been shewn, that religious worship is founded on the Being and Perfections of God. It can, therefore, with propriety, be only paid to God; and he must be God to whom it is warranted by the word of God. God is jealous of his glory. Idolatry he abhors. For this he punished the Jews most severely. And "to turn men from idols to serve (Him) the living and true God," (1 Thess. i. 9,) is the grand design of the Gospel of Christ. If then, the word of God authorises the worship of the Holy Spirit, he must be God. It does. In Deut. vi. 13. the Jews were commanded, "Thou shalt fear the Lord thy God, and serve him, and shalt *swear by his name*;" from whence it appears, that to *swear by* or solemnly appeal to the name of God, was an act of religious homage. And in this sense it is that St. Paul, Rom. ix. 1, appeals to the Holy Ghost for the truth of what he asserts, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost."

Again. To the Holy Spirit, are we commanded by the Lord Jesus to address our supplications, for the enlargement of his kingdom in the world. Matt. ix. 38. "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." (That the Holy Spirit is here intended, will fully appear from the consideration of his official agency in the work of salvation.) The Apostles, moreover, did pray to Him. An example is recorded 2 Thess. iii. 5. "And the Lord direct your hearts into the love of God, and into the patient waiting for Christ." (See remarks on this passage under head *names*.)

The two principal and irresistible examples contained in the sacred Scriptures, in regard to the *worship* of the Holy Spirit, are, the *Formula of Baptism*, as prescribed by the Lord Jesus in his commission of the Apostles to their sacred calling, and the customary *Apostolic Benediction*, on which we have already commented, (See 2 article Personality) and therefore shall here say nothing more on the subject, except to express our deep conviction, that taken together, they form a weight of proof, which all the ingenuity of earth and hell cannot overthrow.

V. The human body of Christ was conceived in the womb of the Virgin Mother, by the influence of the Holy Ghost, and the overshadowing power of the Highest, and therefore, he (Christ) was called "*the Son of God*." Compare Matt. i. 20, and Luke i. 35. Must not then the Holy Spirit be God?

VI. Believers are said, 2 Cor. vi. 16, to be "*the temple*



of the living God"—yet in 1 Cor. vi. 19, their bodies are called "*the temple of the Holy Ghost*." Is not this direct and certain proof of the Holy Spirit's divinity?

VII and lastly Hear what Jesus said to the impious Jews, Matt. xii. 31, 32. "Wherefore, I say unto you, all manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come!"—Awful declaration! Who can read it, and not tremble for those who dare to deny the Holy Ghost's divinity? It is an evidence of divinity, such as the Bible does not give in favour, either of the Father or of the Son. Blaspheme against them, you may be forgiven; there is a way of pardon through the blood of the Cross. Blaspheme against the Holy Ghost—Heaven no longer can be merciful; the blood of Jesus has no efficacy—the only and the everlasting prospect is, fiery and yet more fiery indignation!!--It is certain and unalterable damnation!

The preceding are some of those arguments by which the proper Deity of the Holy Ghost is illustrated and enforced, and they are purely scriptural. We had prepared a much more extended list, but our limits will not admit of their insertion. God willing, the subject will be, in due time, presented to the public, according to our original design, an individual responsibility, and with that fulness of evidence by which this, and also the second branch of our subject may be sustained.

We shall now pass, to consider the

*"Agency of the Holy Ghost in the work of Salvation."*

By this we mean his uniform and indispensable operations, in effecting the salvation of the soul. And these, as we conceive them to be, are

1. *Regeneration.* Regeneration is, in the moral world, what creation is in the natural. It is the effect of an infinitely high, powerful, good, and sovereign act of Him who produces it. And hence, the subject of it can no more be regarded as the author of his own regeneration, than of his animal or natural existence. He that created the man, creates also the Christian. This is, indeed, strong language--But the doctrine is as true as the language is strong. Let the Word of God decide. And in collecting its testimony on the subject, three things will require attention. 1. The necessity of the work--2. Its nature--and 3. The agency of



the Holy Ghost in effecting it. 1. *Of the necessity* of the work. This arises solely from the *character of man* in his natural state, and which is thus described in the Word of Truth. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are altogether become filthy; there is none that doeth good, no, not one." Psa. xiv. 2, 3. See also Gal. vi. 5, Rom. i. 20-32, Rom. iii. 9-20.

Such is the melancholy description which eternal truth has given of the character of mankind. "They are all by nature, dead in trespasses and in sins," Eph. ii. 1. 5 "alienated from the life of God," Eph. iv. 18. "desperately wicked," Jer. "fully set in them to do evil," Eccl. viii. 11 "enmity against God, not subject to his law, nor indeed can be" Rom. viii. 7. Now, two things must certainly be true. 1. God cannot approbate the sinner, while he remains in his sins, impenitent and unchanged. It is due to the Divine Holiness, that God should deal with him according to his deserts. 2. An entire renovation is necessary for the sinner himself to make him capable of true and durable felicity,—in other words, the happiness of heaven. This leads us to notice 2. *the nature of the change* which he must experience in order that he may be accepted of God, and qualified for his blessedness.

It is a *new Creation*—Here the scriptures are most plain and *emphatical*. Of the work itself, they describe it as a *resurrection* from the dead, accomplished by the same energy that raised up Christ from the grave, by which also it is illustrated. Eph. i. 9.

A *new birth*, into a new world, a world of spiritual realities, objects, interests, taste, feeling. John iii. 3.

A *new creation*.—after the the image of God, in knowledge righteousness and holiness of truth. Gal. vi. 15.

A *quicken*ing into a divine life, so that the subject thereof becomes, a partaker of the divine nature with and in Christ Jesus. Eph. ii. 5.

A *renewing* of the mind, making anew or over again of the *disposition*, temper, *affections* and *will*. Titus iii. 5.

And in accordance with these descriptions of the work itself, are the peculiar designations of the subjects of it. They are said to be *new creatures*, 2 Cor. v. 17, divinely begotten, 1 John v. 1, Jas. i. 18, the workmanship of God. Eph. ii. 10, born from above, John iii. 3. God's building, 1 Cor. iii. 9, Temple of God, 1 Cor. iii. 16. Can it be possible that the God of Truth should have recorded these declara-



tions, declarations so plain, and on a subject of such importance, where error is eternal death, for the benefit too of simple and unlearned men, and yet, the true nature of the subject to which they refer, be, as some say, the very reverse of that which the words imply? Would this be *teaching* or *deceiving*? Deceiving, most certainly. For, let it be remembered, these are not merely a few occasional expressions, sparingly interspersed throughout the sacred writings: they are the uniform phraseology of the Bible on this subject—inso-much, that if we take away these, and all others of a similar sort, we take away the doctrine, root and branch, except, as it may be seen in the stripped and naked facts by which the experience of its power is manifested, in the lives of those who have been subjects thereof. And in short, there is absolutely nothing in the Scriptures which has any connexion with the renovation of the sinner, that does not necessarily imply, and that will not either directly or indirectly prove it to be a work of creative energy, as really and as far removed from his prerogative, as was the formation of his body, and his entrance into this world of sense and vision.—Let us not be misunderstood; we do not deny the sinner, even the worst, all those *faculties* which are necessary to the habits of a holy life. As to the *faculties* exercised, they are the same in saint and sinner.

We are prepared now to show, that the Holy Ghost is the agent, by whose sovereign energy, this new creation is produced. “It is the Spirit that quickeneth,” John vi. 63. “When he is come, he will reprove the world of sin, and of righteousness, and of judgment,” John xvi. 8. “God hath from the beginning chosen you to salvation, through sanctification of the Spirit.” “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts” “Which were born, not of blood, nor of the will of the flesh, but of God,” John i. 13. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost.” Tit. iii. 5. “That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit” John iii. 6. “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments and do them.” Ezek. xxxvi. 26, 27. “The love of God is shed abroad in your hearts by the Holy Ghost” Rom. v. 5. “No man can say that Jesus is Lord, but by the Holy Ghost.” 1 Cor. xii. 3. “As many



as are led by the Spirit of God, they are the sons of God." Rom. viii. 14. "I will pour my Spirit upon thy seed, and my blessing upon thine offspring: And one shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." Isa. xlv. 5. We might multiply passages of the same import, indefinitely, with regard to the agency of the Holy Ghost, in the new creation. Would time permit, we could as easily prove, that all the antecedents, attendants, and consequences of this glorious work, originate from the same source. To Him does the believer owe entirely, his conviction of sin—his repentance, and faith, and love. These are so many evidences of his renewal—which could not otherwise have any existence—and without which there could be no genuine proof of his renewal. But what has been said, must suffice on this point.

2 *Sanctification.* This is the continuing and perfecting of that divine life in the soul, which is implanted in Regeneration. And in both the Agent is the same. For, "as we are indebted to the Spirit for the first formation of the divine life, so it is He alone who can maintain it, and render it strong and vigorous. It is his office to actuate the habits of grace where they are already planted; to hold our souls in life, and to strengthen us that we may walk up and down, in the name of the Lord: It is his office to present the mysteries of salvation, the truths which relate to the mediation of Christ, and the riches of his grace, in so penetrating and transforming a manner, as to render them vital, operating principles, the food and the solace of our spirits. Without his agency, however intrinsically excellent, they will be to us mere dead speculation, an inert mass; it is only when they are animated by his breath, that they become spirit and life. It is his office to afford that anointing by which we may know all things, by a light which is not merely directive to the understanding, but which so shines upon the heart, as to give a relish of the sweetness of divine truth, and effectually produce a compliance with its dictates. It belongs to Him "to seal us to the day of redemption," to put that mark and character upon us which distinguishes the children of God, as well as to afford a foretaste and an earnest of the future inheritance. "And hereby," saith an Apostle, "we know that we are of God, by the spirit which he hath given us." It is his office to subdue the corruption of our nature, not by leaving us inactive spectators of the combat, but by engaging us to a determined resistance to every sinful propensity, by



teaching our hands to war, and our fingers to fight, so that the victory shall be ours, and the praise His. To help the infirmities of saints, who know not what to pray for as they ought, by making intercession for them "with groanings which cannot be uttered." is an important branch of his office. He kindles their desires, gives them a glimpse of the fulness of God, that all-comprehending good; and by exciting a relish of the beauties of holiness, and the ineffable pleasure which springs from nearness to God, disposes them to the fervent and effectual prayer which availeth much. In short, as Christ is the way to the Father, so it is equally certain, that the Spirit is the fountain of all the light and strength which enable us to walk in that way." To this animated and no less scriptural exhibition of the important doctrine under consideration, extracted from the writings of that eminent servant of the Lord, the late Robert Hall, of England, we shall not make any addition, except in the form of a reference for the proof of what we have quoted, to some of those texts of sacred Scripture, from which all the sentiments contained in the quotation were derived Gal. v. 5, 22, 23 John xvi. 13, 14, 15. 1 John ii. 27. Rom. viii. 2, 5, 9, 10, 13-16, 26. Gal. iv. 6 Heb. x. 29. Rom. xv. 13, 16. 2 Cor. xii. 9 2 Cor. i. 22 Eph. i. 13, 14. Eph. iv. 30. Psal. li. 11, 12, cxliii. 10. Prov. iv. 18 John iv. 14 Eph. ii. 18. Jude 20, 21. 1 Cor. xii. 4, 8, 11.

From what has been said, we may perceive the propriety of rendering Divine honours to the Holy Spirit. As an equal person in the Sacred Trinity of the Godhead, he has an equal right to the reverence and praise, the love, confidence and submission of creatures. It has, however, pleased Jehovah to reveal the distinctions which exist in his nature, in such a manner as to give a particular form to the devotions of his worshippers—which form, regards the *unity* of his essence, under the appellation of God or Father, as the principal object of worship, while the addresses which are made to him, by the Spirit through the Son, for blessings which impose the obligation of gratitude to Father, Son, and Holy Ghost, on the recipient of them, do involve the requisite honors of worship, to them all. It is not an easy task to discriminate on this point. The Scripture has not done it—except in such a way, as that which is apparent in the argumentation which has gone before—although the due and scriptural course, will not fail to be pursued by every regenerate person.

2. From our subject we may learn, *how to use the means of grace*. Means of grace there certainly are. Such are the



Bible, and the Gospel Ministry.—And these means, having been appointed by the Lord of Salvation, they will unquestionably be rendered successful in accomplishing the ends for which they were appointed. The appointment was wise, and the result will show it. Isa. lv. 11. 1 Cor. i. 21. It must never be forgotten, however, that they are only means—instruments and nothing more--of themselves they have no power. How many have the Bible--How many hear the Gospel preached, who are dead in sins--enemies, and opposers. "Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." 1 Cor. iii. 7. Those who "hear so as to live," are "God's husbandry, God's building" 1 Cor. iii. 9. The influence by which they are renewed, is as sovereign, as if there were no means of grace at all. The healing efficacy, as in the case of the man whose eyes Christ opened, applying to them clay and spittle, is solely and entirely from above. Hence it is evident, that means should be used *as means*--in obedience to the law of the King--and as an evidence of fealty to him--but at the same time our hope, our dependence, should be in him, to whom belongs "the excellency of the power," and all the praise. To use the means of grace he has appointed, in another manner, is to wrest them from their legitimate end--and so far is it, from warranting the expectation of a blessing, it is to provoke a rebuke. The Holy Ghost, grieved and vexed, might well say to those who do it "who hath required this at your hands." He might, and no doubt often does visit them with stripes, many and severe. One thing we do believe, that the improper use of even the proper means of grace, is often, not only the defeating the end proposed to be effected thereby, but also, the cause of the introduction into the christian church, of errors and errorists of the very worst stamp. Truth is unknown, and its power unfelt without the gracious influences of the Spirit. He alone can impart its sacred impress to the heart, and he alone can effectually preserve it there. Abandon then, the Holy Spirit--Depend on means, not on his aid--Seek to do in entire neglect of him what he alone can make you the proper instruments of doing--and what ensues? Delusions--abominations--despair! Wherefore, let us not brethren at any time forget,—let us in nothing seem to overlook the life giving, and the life sustaining power of the Holy Ghost. The temptations which, in the present day, assail our christian uprightness, are innumerable, and happy shall we be, if they do not prevail against us. We can only stand by the Holy Ghost. Therefore



3. Let us diligently cherish all the motions, and teachings of the Spirit.

The creatureship of man, proves at the same time, his dependance and his duty. As no creature can exist without the Creator, so the existence of a creature is in and of itself alone, an irresistible evidence of his obligation to revere and obey his Creator. Among the primary duties of every creature, is that of taking care of its life—guarding it against injury, providing for its comfort, and seeking to make it as useful as possible. With this, the God “in whom we live and move and have our being,” has connected the enjoyment of life. And so it is in the spiritual world. Although the Christian life is a gift of sovereign grace, and can alone be sustained by the power that conferred it, yet the possession of this life proves as conclusively the obligation of those who possess it, to cultivate the influences by which it is sustained, as it does their dependance thereon for its reality and support. The Holy Spirit never wastes his goodness; nor does he permit us to do it. He never considers the interference of his creative energy, to raise us up from the death in which our sins had involved us, as an excuse for such neglect and indifference as would lead, if not interrupted, to the repeat-necessity of such interposition: On the contrary, he blesses his sanctifying and saving influences to us, by causing us thereby to arise, and in our vigorous endeavours to perfect the will of God concerning us, to make manifest, for the divine glory, the genuineness of our inwrought dispositions of holiness—of our pious professions—of our eternal hopes. Hence, the commands—“Quench not the Spirit.” 1 Thess. v. 19. “Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.” Eph. iv. 30. Now, in what way may the things here prohibited be done? Not only by a wilful resistance, not only by turning away from those means through which the divine benefits are communicated, not only by the free indulgence of counteracting lusts and propensities.—The guilt of disobedience may be incurred, as positively, by slackening our diligence in seeking and omitting any becoming effort, to obtain the full amount of the Spirit’s blessings. It is our duty to desire a single grace, and to strive after every grace of the Spirit of life. The same authority requires us to receive the grace of God as little children, and to be perfect as our Father in heaven is perfect. The man who has never lisped the praises of converting grace, may be in a more perilous condition, but he is not more certainly in error, than the Christian who does not labour with all his heart and all his strength, to be on earth



what he hopes to be in heaven, free from sin, and complete in holiness. The tendency of this defective zeal, is to the same dreadful consequences as that of an entire want of heavenly fire. To be satisfied with low attainments, is a mere apology for apostacy : if it remain long, apostacy may fairly be expected. The distance between a small degree of spiritual-mindedness, and an all absorbing worldly-mindedness, is a measured one, and it is a short one. The individual may imagine that he is going along safely, though slowly—the wind though light, he may flatter himself is still fair—and therefore his bark is gradually advancing. But there is an under tide—an adverse current—which is setting him rapidly towards the shores of death. In a moment, when he thinketh not of it—in the very hour of his false security, the alarm will be sounded—sounded by the rushing waters of destruction!! Are any of you, brethren, in this cold and dying state—Be roused, we conjure you. For your own sake, for the sake of the world around you, arise, and be stupid no longer. Listen to the voice that cometh from above—It is the voice of friendly admonition, and it biddeth thee *arise*, that Christ may give thee more and richer light. Listen to the voice that cometh from beneath—It is the voice of everlasting lamentation and woe—“The harvest is passed, and we are not saved.” Or, are you engaged in the holy service? Alas! compare action with obligation—zeal with motives—effort with necessity. Look at your doings and your sacrifices, and then look at those of Jesus Christ—and then on the Spirit’s operations. Consider also your labours in your secular affairs, and forget not the uncertainty of your continuance on earth, and the end of all your worldly gains—and then look on your labours for God and souls. We mean not, brethren, to reproach, but rather to animate you in all the ways of the Lord. Much we know has been done, and we thank God for it : but much has been left undone, and this we desire may be remedied. If you feel aright, you will desire the same. We trust you do. The truth then will not offend you. Our plainness of speech will be received in the spirit in which it is dictated. You will, also, attend to the exhortation we have given you, and cultivate with all diligence, the motions and teachings of the Holy Spirit. And now may “the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.”

JOS. B. COOK, *President.*

B. MANLY, *Secretary.*



**CONSTITUTION**  
OF THE  
**STATE CONVENTION,**  
OF THE  
**BAPTIST DENOMINATION**

*In South-Carolina,*

*As now of force.*

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WHEREAS Delegates from the Charleston, Edgefield, and Savannah River Baptist Associations, in the State of South-Carolina, have entered into an agreement to promote, to the best of their ability, the general interests of the Redeemer's kingdom, by united and common efforts; with the hope and expectation that the glory of God will be hereby advanced, and that the other Associations of the same denomination, in the State, will unite with them, eventually, in the same benevolent scheme:—Therefore, We, the Representatives of the said three first mentioned Associations, do now agree upon the following Articles, as forming our Constitutional Rules as a Convention, and the basis of our Union.

I. This body formed by the coalition of Associations, shall be styled **THE STATE CONVENTION OF THE BAPTIST DENOMINATION IN SOUTH-CAROLINA.**

II. The grand objects of this Convention shall be, the increase of Evangelical and useful knowledge, and of vital, practical religion: The promotion of religious Education, and particularly that of indigent, pious young men, designed for the Gospel Ministry; they being approved as such, by the churches to which they belong: The support of Missionary service, among the destitute, as performed by well qualified, faithful men, both at home and abroad: The establishment of Sunday Schools, and the promotion of religious education in families: And in general, the cultivation of such measures as tend to promote the true interest of the church-



es of Christ at large ; and of those, especially, which may be conducive to union, peace, harmony and love among themselves. It being understood, that the whole is to be conducted on a plan of accordance with that adopted and pursued by the General Convention of the Baptist Denomination in the United States ; and generally, in aid of their important, laudable undertakings.

III. In what relates to Education, and particularly the gratuitous Education of indigent, pious young men, designed for the Gospel Ministry, the origination and support of a Seminary of Learning, in this State, under the care of this Convention, and on a plan of accordance with that at Washington, under the patronage of the General Convention, as stated in the preceding Rule, shall be considered as a primary object. Youth, whose education shall be paid for, may be admitted from the community at large : But it is designed to be understood, distinctly, that the course of education and government will be conducted with a sacred regard to the interests of morality and religion, according to the conscientious sentiments of the founders ; yet on principles of Christian liberality, and in favour of the rights of private judgment.\*

IV. Indigent Pastors, needing aid in the more necessary parts of learning, and unable to attend at a Seminary (not being otherwise provided for,) may be furnished with a supply of the most useful books from the general fund, which it is intended shall be provided.

V. Discretion may be used by the Convention, or its Board of Agents, in the appropriation of monies contributed to the Fund for general purposes ; but no application shall be made, by them, of such money, as may be given for a particular purpose, to any other object than that specified by the donor.

VI. The Convention shall consist of Delegates from the several Baptist Associations in this State, who may approve of the measures here adopted : And of Representatives from other religious bodies of the Baptist connexion, concerned in the promotion of the same objects with the Convention:

\* The following explanation of this Rule was adopted in 1823.

"A discussion arose on the construction of the 3rd Article of our Constitution, in which finally it was mutually understood, both on the part of the Convention, and of the Delegates from Georgia, that the Seminary of Learning contemplated, should be situated in this State, and embrace ultimately, a general course of Literature, Scientific and Classical; as well as a suitable course of Theological instruction."



The number of Delegates and Representatives, bearing always a just proportion to the number of their constituents.

VII. This Convention shall have a President, Vice-President, Treasurer and Secretary. It shall also have a Board of Agents for the transaction of business, during the recess of the Convention; consisting of ten members, including the officers; any six of whom shall be a quorum. The duties usually assigned to the officers of similar Institutions, shall devolve on those of this body, according to their rank and character, both in the Convention and the Board. The Board as Agents shall be adequate to the performance of all necessary business which may occur, during the recess of the Convention -- They shall be generally directed by a system of Rules, formed for the purpose, and in particular cases of moment, by special order. Both Officers and Agents shall hold their stations, (unless forfeited by unrighteous conduct,) till a new election. The Board shall have the power to fill vacancies in their own body \*

VIII The Treasurer shall take charge of all monies and specialties belonging to the Convention, and keep separate accounts of the amounts contributed for different objects; and render regular accounts of them to the Convention at its stated meetings; and also to the Board, when called upon so to do. He shall be elected by this Convention at a stated meeting, and shall hold his office until the last day of the next meeting, and until another shall be elected, and give bond, and enter on the duties of his office. For the faithful discharge of his trust, he shall give bond and security to this Convention in such sum of money, as they may from time to time direct. He shall pay no money out of the funds but by the order of the Convention or Board, signed by the presiding officer. But should the said office become vacant by death, resignation or removal, the said vacancy shall be filled by an election by the Board; and the person so elected by the Board, shall hold his office until the next stated meeting of the Convention, and until another shall be elected, give bond and security, and enter upon the duties of his office. And the Treasurer so elected shall give bond, and do all the duties required, and in the same manner as if elected by the Convention.

\* The following explanations were adopted in 1823 and 1827.

“Resolved that the Board of Agents be elected only at the regular stated meetings of this Body.”— “And that as the Board is in fact the Convention, compressed into a smaller form, the Convention have no right to introduce into the Board, any but those who have been regularly delegated to compose this body.”



IX. Regular, yearly contributions will be expected from the churches, in union, for the accomplishment of the important purposes which are here contemplated; and the right of conducting the business of the fund will be considered as vested, exclusively in the Representatives of those churches which do regularly contribute. And, that satisfaction may be given to the contributors, that their contributions are faithfully applied, just and clear statements shall be published annually by the Board, both with respect to the monies received and expended.

That there may be, also, a clear understanding respecting the objects in favor of which contribution shall be made, it is hereby declared, that it is designed that a valuable part of the monies contributed for general purposes, shall be sent to the Treasurer of the General Convention of the Baptists in the United States, to be at the disposal of that body, for supporting Gospel Missions among the heathen and destitute; and for promoting the interests of the Theological and Classical Institution which exists under their patronage; while those objects are regularly and faithfully pursued by the said Convention, according to the design stated in their existing Constitution.

The other part of such monies are to be employed, under the immediate care of this Convention, and applied to the objects at home which have been noticed before in these articles. It shall also be the business of this Convention to make this apportionment of the monies contributed, or to commit it to the Board.

X. It shall be considered as a part of the duty of the ministers employed by the Convention, or their Board, on the Domestic Mission, to receive contributions to the fund, from the persons among whom their missionary services are performed; at least, so far, as the Home Mission is concerned; they keeping regular accounts of the business. The Convention also, shall encourage the preaching of annual Charity Sermons in the churches; and the formation of Societies (if possible, in every congregation,) for the collection and support of a fund; together with all other regular and laudable means for advancing the same interesting purpose.

XI. This Convention shall recognize the independence of Christian churches, and shall be careful, respecting those in its connexion, not, in any case, to interfere, arbitrarily, with their spiritual or temporal interests, or rights. But when requested, the Convention must consider themselves under obligations to afford them such aid as may be in their power,



XII. The Convention may use its discretion in having either an Annual Meeting, or one in two years. But in cases of important concern, and especially when the arrangement has been made for a Biennial Meeting, the President may, at the instance of the Board, call an earlier Meeting.

XIII. Should the General Association of Georgia, or other religious body or bodies out of this State, become united with this Convention in establishing a Seminary of Learning, of the character before described in these Rules, it is hereby agreed and stipulated, that the support and government of such Institution shall be conducted in concert with them, on a plan of just reciprocity, and brotherly affection.

XIV. Any alteration, which experience may prove to be necessary or useful, may be made in these Rules, by the concurring vote of two thirds of the members present, at an Annual, or Biennial Meeting ; provided such alteration has been moved for, twelve months before that Meeting takes place.

XV This whole scheme has been formed under a belief and consciousness of our dependence on Divine Grace for success in the undertaking ; and with a desire and intention to perpetuate the sentiment, that it may be ever recognized and maintained in this Convention ; agreeably to that solemn declaration of Holy Writ, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts "

To which sentiment, and to the several Rules and Regulations contained in this Constitution, we promise faithful adherence.

Signed by Order of the Convention, this fourth day }  
of December, A. D. 1822. }

RICHARD FURMAN, *President.*

JOSEPH B. COOK, *Secretary.*



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